THE PACIFIC

A religious and family paper

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Pacific Theo Sem
Reading Room

WHAT CHRIST SAID.

I said, "Let me walk in the fields."
He said, "No, walk in the town."
I said, "There are no flowers there."
He said, "No flowers, but a crown."

I said, "But the skies are black;
There is nothing but noise and din."
And He wept as He sent me back;
"There is more," He said, "there is sin."

I said, "But the air is thick,
And fogs are veiling the sun."
He answered, "Yet souls are sick,
And souls in the dark undone."

I said, "I shall miss the light,
And friends will miss me, they say."
He answered, "Choose tonight,
If I am to miss you, or they."

I plead for time to be given.
He said, "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your Guide."

—George MacDonald.

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THE PACIFIC

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San Francisco, Cal. W. W. FERRIER, Editor. Thursday, June 23, 1904

THE GROWING SPIRIT OF UNITY.

The last year has witnessed quite a growth of the spirit of Christian unity. All things indicate today that the next decade or two will bring about such affiliations and unions among the Christian denominations of this and other countries as will make it possible for the church to move on far better than it otherwise could for the conquest of the world. There is an old hymn reading, "Like a mighty army moves the church of God." It is not true to fact. The church is not moving like a mighty army, and it never will so move so long as the present wasteful system of carrying on the work of the church is continued. In the interests of the kingdom there must be a coming together in some way. It is not possible to say just now exactly what this coming together will be except in part. But it is evident that it will, to some extent, be organic union. Where this is not possible it will be such federation as will undoubtedly accomplish much good, removing to considerable extent the growing scandal of Christendom—that of churches practically the same when results are considered, crippling one another and rendering ineffective much of their effort, simply from the fact that business-like methods are not used by them in their establishment and maintenance. As we look through our religious exchanges and as we converse from time to time with ministers and laymen in different denominations, we are impressed with the fact that there is a far larger dissatisfaction with present conditions and relations than most people believe to exist. The signs of the times indicate that hundreds of churches will go out of existence during the next twenty-five years if steps are not taken for their consolidation. People who support them see that they are not needed, and they will not for any long time aid in their struggling existence.

Modern civilization has brought people into closer association and acquaintance than they were a half a century ago and many of the things which once divided are seen now to be in no sense worthy of emphasis. In the matter of polity the denominations have given to and have taken from one another, and all well-informed people see one polity working about as effectually today as another. As to the doctrines of Calvinism and Arminianism, they realize that the sermons of the Calvinist differ in no respect from those of the Arminian, and they look with no favor on hair-splitting theological distinctions. No other utterance in the recent Presbyterian general assembly had so wide quotation and indorsement as the following by the Rev. Dr. Coyle: "Splits and schisms and separations are a reproach which can not be too soon taken away from our Presbyterian churches. No amount of fine theological thinking can make it right for us to be apart. Calvinism is no more synonymous with Christanity than John Calvin is synonymous with Jesus Christ. The Confession is not the Bible; the Genevan is not the Galilean."

But there should be no expectation of any organic unon at present, or in the near future, between those denominations which are pronouncedly Calvinistic and those which are Arminian. At least, not in this country. Such union may come about ere long in Canada; though it has its opponents there, notwithstanding the ardent hopes and strength of its supporters.

Men of influence in that country are saying that they regard it, in the interests of the kingdom, as the proper thing for them to hold an ecclesiastical creed which is different in some respects from their personal creed. They mean by this doubtless that there are some beliefs upon which they have concluded not to lay emphasis, in order that they may stand associated with the largest possible number of persons for the best upbuilding of Christ's kingdom. The Toronto Presbyterian of recent date says that "the young men who are to be the future ministers are under influences calculated to broaden their outlook upon life and to give clearer conceptions of the relation in which the different branches of the churches stand to each other." It also says that "the men who are experts on doctrinal and theological questions do not regard the differences as an insuperable barrier to union." It is worthy of special note that among those who are ardently advocating organic union in Canada of the Presbyterian, the Congregational and the Methodist churches are a large number of the ablest men in the different denominations. Involving as it does the union of churches holding the Calvinistic and the Arminian doctrines, this Canadian movement will be watched with great interest in this country. And the outcome will be of influence one way or the other on the churches of our own land.

Worth the attention of the churches of our own country at the present time are certain words penned about three years ago by that veteran Presbyterian theologian, the Rev. E. D. Morris, D.D., LL.D. Writing concerning human relatons to election and on human responsibility, Dr. Morris said: "It has often been questioned whether much of the controversy within evangelical circles respecting this important tenet in Christian theology might not be reconciled through a more distinct recognition on all sides of the true relations of

human agency to the divine procedure. To exclude such agency altogether, as if man had neither choice nor responsibility in the matter of his personal election, is one extreme; to exalt such agency unduly, as if the will or worth of man were in some decisive way conditioning or constraining the divine choice, is certainly another extreme. Calvinism, in its supreme desire to exalt the divine sovereignty and magnify the divine glory in the predestination of those who are called to be saints, has fallen too largely into the former mistake. It is no less apparent that evangelical Arminianism, in laying special stress on the human faith and obedience, always associated as requisites with the divine call and appointment, has fallen into the latter. And the problem of reducing ths antinomy in belief to the smallest practical dimensions—the problem of combining in one balanced and adequate conception those cardinal elements of the doctrine in which Arminians and Calvinists are substantially agreed, is one which may well claim the consideration of thoughtful minds of whatever school of faith."

We have stated that no union between pronounced Calvinists and Arminians should be looked for in this country in the near future; but such will be the exigengencies of the churches during the next quarter or half-century that more and more a common basis will be sought, and in our opinion it will be found. Many people are feeling as The Interior felt when it condemned certain expressions in the protest, signed by Drs. Patton and Fox and a few others, against the union of the Cumberland Presbyterians and the parent body. They spoke in their protest of the systems of doctrine being "antagonistic to each other." The Interior said: "What a word is that! Atheism and Christianity are antagonistic. Sin and righteousness are antagonistic. God and Satan are antagonistic. But the doctrines of two churches that have worked side by side for a century, bringing men and women into the same kingdom of heaven and to acknowledge the same Master—are these antagonistic?" And the answer of The Interior is that the thing is practically unthinkable.

In order to show further the trend of the times we publish elsewhere in this issue of this paper an editorial from the Presbyterian Banner, on the subject, "Is Doctrine Dead?" It is a thoroughly sane and sensible article, and it takes the position that some doctrines are dead and that others are very much alive. It needs no comment. It speaks for itself. It will repay a careful reading.

We have stated here that the present methods in church work are unbusinesslike and wasteful. Recently, in an article by the Rev. Dr. Kephart, in our columns, it was computed that not less than three million dollars were wasted in this country every year in the effort to maintain churches in over-churched places. The estimate was far too low. And right in the face of this we read in the June number of the Missionary Review of the World an article by the Rev. Dr. Arthur J. Brown, secretary of the Presbyterian Board of Foreign Missions, on "A Serious Problem in Missions."

The native ministers, teachers, evangelists and Bible women find it impossble to live on the salaries which they received a decade ago. Dr. Brown is of opinion that the problem of the increased cost of living in Asia cannot be solved by increased gifts from America, for the reason that the average Christian worker and giver in this country is feeling the strain of the increased cost of living, without any proportionate increase of income. He suggests four possible solutions of this serious missionary problem. First, stop all expansion of work, and use any increase in receipts to raise salaries. Second, diminish the number of native pastors, helpers and teachers, and increase their work. Third, expect native leaders to earn their own living, either wholly or in part. Fourth, insist upon a larger measure of self-support. Not one of the proposed solutions is satisfactory. The satisfactory solution of the missionary problem in Asia and on every foreign field would be found in the pouring of money into the missionary treasuries, and this could be done if the Christian people of America would determine to set aside the little preferencs which keep up denominational rivalries and make wastes, and turn the money that is now wasted, and the time and energy also, into those channels from which Macedonian cries are constantly sounding in the ears of those who care to hear. These are opportune times in foreign missions, and the church of Christ is far from meeting its opportunities. And no man of any judgment will dare to say that the home missionary problems of today are being met and solved as the should be.

Is it not a time for most serious thought and prayer that we may be led aright in these critical and opportune times? Ought not every Christian to consider most earnestly how he can help best to make true the words, "Like a mighty army moves the church of God?"

Nearly all the leading religious papers of this country now give considerable religious news beyond that which pertains especially to the denominations of which they are respectively the representatives. There are certain great movements, and from time to time occurrences, which affect and concern the whole religious world, and no up-to-date paper feels that it is doing what it should for its constituency unless these are given some attention. We have noticed with pleasure recently that even the more exclusive papers, such as those of the Episcopalian church, are doing this to some extent now. For example, The Churchman, a New York publication, and the leading paper among the Episcopalians, contained in a recent issue considerable concerning the Presbyterian general assembly, the Methodist general conference and the Baptist anniversaries. It is as the Rev. T. F. Burnham of Vallejo said at the recent union meeting of the different ministerial societies of San Francisco and vicinity, "There are other peoples beyond the mountains."

THE CIRCUS ALREADY BEGUN.

The Oakland Tribune says: "It is stated by a San Francisco paper that the Congregational clergy are organizing to promote the Senatorial candidacy of Thomas R. Bard. Now let the clergy of the other denominations trot out their respective candidates, selected on the basis of religious affiliation, and we shall have a campaign as full of interest as a circus, a barbacue and a prayer-meeting combined. At the close there will be some basis for a conclusion as to whether a belief, in California, is a necessary qualification for the United States Senate."

For several weeks the Tribune has had the circus running full blast, and has been parading its clowns and acrobats before the public. Out of the pockets of not a few of them have been sticking tickets of admission to the promised barbacue if victory should perch on Oxnard's banner's, and bank notes enough for sumptuous repasts for long time thereafter. Now, if the Tribune will but come in all sincerity and join the prayer-meeting which it regards as about to be, there will come to that paper a good chance to learn that belief in the best things for California and the nation and a desire to bring them about ought to characterize every citizen.

Further, the Tribune would also learn as it mingled with the prayer-meeting people that the Congregationalists have not trotted out a candidate on the basis of religious affiliation, but have laid hold of a Presbyterian elder as their favorite—not because he is a Presbyterian and a Christian, but for the reason that he is, because of sterling integrity and ability, the very best man to represent California in the United States Senate.

In its slur at the ministers in the words, "some basis for a conclusion as to whether a belief, in California, is a necessary qualification for the United States Senate," the Tribune does no good, but rather harm, for the man it is booming. The ministers have more sense than to ask a man's election to the Senate simply because of his religious belief. Whatever they ask is asked because of what the man is, not because of what he believes. But the Tribune has been misinformed. There is no intention on the part of the Congregational ministers of San Francisco and vicinity to organize for any such purpose as has been stated. The present writer was in attendance at the regular Monday meeting of the ministers. The subject of the paper or address was "The Minister in Public Affairs." When in the course of his remarks, the speaker showed in way of illustration that the minister could and should exert an influence for the election of the best men to office, and it was stated further that there would soon be an opportunity for such influence right here in California in the choice of a United States Senator, and a few complimentary words had been said of Senator Bard, it was evident at once that a popular chord had been struck. Every one present knew of the sneers that had been made in certain papers of late at this honorable man simply because he will not resort to the average politician's methods; they knew also somewhat of his high character, and showed of course a desire for his re-election and a belief that their influence individually ought to be exerted to that end. There was no talk of organization to bring it about and no thought of it. But, suppose there had been such talk. Does the Oakland Tribune own any patent on organization? Why shouldn't the ministers organize if they should wish to do so?

And now for the information of the Tribune this is given out: One thing that was said in that meeting was in substance that no good reason had been given in any paper why the Hon. Thomas R. Bard ought not to be returned to the United States Senate; and so far as could be ascertained there was not a person present who did not believe that if the interests of the state and nation were consulted he would be returned. They who were there believe with Tennyson that "We needs must love the highest when we see it."

It is to be hoped that the Tribune holds with the poet also. If not, then it must be classed with many other papers that are simply money-making affairs, published without any thought for the public welfare.

In conclusion it may be said that if the Tribune desires to show that it seeks the public welfare in attempting to put Mr. Oxnard or any other aspirant in the place of Senator Bard, it will be necessary for it to advance stronger arguments than have appeared in its own editorials or in those quoted from other papers, some of which have been highly amusing; others, disgusting.

The Religious World.

The Rev. Dr. Alexander McLaren is the new president of the British Chautauqua.

The Pacific Seminary summer school of theology begins in Berkeley on the 25th of July.

The Rev. Dr. John Balcom Shaw of New York will enter on the pastorate of the Second Presbyterian church of Chicago the 1st of October with a salary of $10,000.

The California C. E. convention will be held at Santa Rosa next week. A fine program has been arranged. Redlands is one of the places which will ask for the next convention.

The Oakland Y. M. C. A. rejoices over pledges to the amount of $150,000 for a new building. All Oakland is to be congratulated. The Y. M. C. A. is an influence which makes for righteousness.

Rev. Dr. Campbell Morgan expects to reach the United States again on the 9th of July. He will be at Northfield most of the time during July and August. It is announced that he will preach in the Fifth Avenue Presbyterian church of New York several Sundays during July and August.

Tennyson's "Crossing the Bar" has place in the new Wesleyan hymn book just issued in England. Only

a few of Sankey's hymns have been used. Among the hymns quite popular a while ago in England was "Jesus of Nazareth Passeth By." This has been omitted. The reason given is: "It has fallen out of use." More than a quarter of a million copies of the hymnal were sold the week of its appearance. The volume contains 530 hymns by John and Charles Wesley.

The New York Chautauqua has an exceptionally fine program this year. Among the most distinguished speakers is the Rev. Dr. Hugh Black of Scotland. Professor George A. Coe of Chicago will give several lectures on the Bible from a combined religious and pedagogical point of view. The Rev. Byron Forbush will speak on "The Boy Problem." There will be a Mission Week, during which for an hour each day one of five administrators of home and foreign missions will be in charge. The Hon. William H. Taft, recently governor in the Philippines, now Secretary of War, will speak on "Our Duty in the Philippines."

The Unitarians have abandoned their work at Port Angeles, Washington. Several years ago the Congregational church of that place called as pastor a minister who had come recently from the East and whose membership was in another denomination. When, later a council was called for his installation, it was ascertained that the man was so impregnated with Universalism and Unitarianism that the decision was against his installation. He remained in the town, however, and organized what was called "The Peoples' Church." A little later this church affiliated with the Unitarians. Of course there was no room for it, and but little demand for it, in a town of 2,500 inhabitants, and the inevitable has happened. It struggled along for a while and then had to be abandoned.

Chicago is a center for all kinds of religious teaching. A daily paper of recent date says: "Just now the attention of the public is directed more especially to Doctor Hanish and his congregation of fifteen hundred sun worshipers, sticking needles into their flesh like Buddhist monks and starving themselves into insanity and death. But this crazy cult is no worse than the 'Spirit Fruit Society' and the 'Holy Ghost and Us Society,' either of which is as likely to result in homicide as the insane cult of Doctor Hanish. It would be impossible to present a list of the new religions of Chicago sailing under the name of 'New Thought,' or the 'Philosophy of This,' and the 'Philosophy of That,' or the 'Science of This,' or the 'Science of That.' Every cheap hall in the heart of the city is rented on Sunday for the public services of some sort of religious fantastics. Their sign-boards are stuck out in front of every entrance, and men with a queer look in their eyes force their incomprehensible printed trash into the hands of passers-by."

THE MINISTERS' MEETING.

The meeting of the Congregational ministers of San Francisco and vicinity last Monday was addressed by Rev. Dr. C. G. Baldwin of Palo Alto upon "The Minister in Public Affairs." He said in part:

"In discussing 'The Ministers' Relation to Public Affairs,' a few general propositions may be stated.

1. A minister may be very useful who limits his labors to burying the dead, visiting the sick, administering the sacraments in such a way as to keep the hearts of men and women sensitive, and bringing vividly to his people the facts and truths of personal religion by instruction and appeal, and no minister should do anything which would limit or abridge his usefulness along these lines.

2. A minister should entertain well considered political views and coil his secret ballot in accordance with the best views he is able to reach, the same as other men.

3. The question before us is: How far can we go beyond these things? May he endorse public men and measures? May he participate as a patriot in civic affairs? As we think of this question, two men come to our minds—Dr. Parkhurst of New York and Washington Gladden of Ohio. They represent two distinct types. Dr. Parkhurst's style of attack by sharp epigram and bitter sarcasm should be avoided. It is essentially dangerous, often grossly unfair. Washington Gladden's sane, strong, persistent blows at public corruption, even though it led him into the city council of Columbus, Ohio, by the spontaneous and non-partisan vote of his fellow citizens have never lost him the respect and love of his humblest parishioner and has greatly added to his influence.

Surely it is not self-evident that the safest and best way is to do nothing. The maxim, "When you do not know what to do, do nothing," is wise; but when you do know what to do and do it not—what then? The Master's example in political questions cannot be applied to an American citizen. The Jews were a subject people; we are free. They were absolutely governed from without and so wholly irresponsible; we are self-governed and responsible in the highest degree. We cannot look on unmoved if we are intelligent. The conflict between wealth and the public weal is a real conflict. Firm legislation, publicity, right public sentiment which leads to judicial decisions based upon "public policy" are exceedingly important. Is all this apart from religion or is it all a part of religion? Must the minister leave untouched all these things? Must patriotism be excluded from his program? May he incite young men to noble ideals of public service only by teaching the abstract principles of an ethical life?"

After a preface along these lines the speaker took up the very concrete question as to whether the ministers present might properly speak out concerning the re-election of Senator Bard to the United States Senate. Taking the ground that it was the duty of every minister to use his influence to this end his argument grouped itself around the following propositions:

1. This is a rare opportunity to call upon the people of the State to pay tribute to true greatness—moral and intellectual.

2. It is a rare opportunity to strike a tremendous blow at the use of money in purchase of high public office.

3. It is a good opportunity to teach our youth that public favor is the reward of probity. They are coming to doubt it.

4. It is a great opportunity to preserve one of the most important committees of the U. S. Senate from the control of merely commercial interests. Thos. R. Bard will see to it that the reclaimed lands of arid America are held for homes of the people and are not monopolized by corporations.

5. It is a great opportunity to encourage a noble man to give his best in an unselfish service of his state and nation.

At the close of the address among many questions which were propounded to the speaker, one of the important ones was, "Is he a man of real ability. Is he of Senatorial stuff." The speaker disclaimed large ac-

quaintance with "Senatorial stuff," but said that in his judgment the entire state of California could not show today a single man who on the whole was the equal of Thos. R. Bard in intellectual ability, unimpeachable integrity, judicial fairness, and ability to stand his ground against "influence" of every sort. He thought that these qualities were strictly "Senatorial."

In many ways it was manifest after this address that there was not a minister present who was not of opinion that the Hon. Thomas R. Bard ought to be returned to the Senate. Many expressed themselves emphatically to this effect. The meeting was one which will result undoubtedly in the moulding of considerable public sentiment to that end.

The Bystander.

It is a matter of surprise what interest a certain class of men and women show in the church when they wish a pulpit to advertise their musical, artistic or theological wares. They travel from city to city and from church to church soliciting an opportunity to instruct or entertain the people "for a collection" at the close of the service. It is perfectly legitimate and proper for authorized clergymen to negotiate for an opportunity to exchange or preach. Against such the Bystander has no word of complaint, but he does question the propriety of traveling performers, asking to be heard, not for the sake of humanity or the gospel, but for their own sakes—for a collection. It is an undignified proceeding. Why should they not go to a hall? If what they have to offer is worth while then they should be willing to appeal to the public in a proper way without going to the churches, unless the churches sanction their calling and their methods.

Men and women with letters of endorsement constantly appeal to the leading churches for a hearing. It is a cheap way to get before the public. The church bears the expense and gives a collection and follows it up with a testimonial, and so the performer goes the rounds. It is time that churches put up the fences around their pulpits and be a little more exclusive in granting these privileges. It is safe to say that the average city church could fill its pulpit almost every Sunday in the year by people of this class. And the effect upon the church is not good. When a pastor gets into the fatal habit of putting brilliant tramps into his pulpit he begins to lose his hold upon his church. He might as well make up his mind to do his own work and fill his own pulpit or give it up. Exchanges are often helpful and the people like it, but they do not care to have Tom, Dick and Harry, with this that and the other thing to exhibit—for "a collection." There are men who travel all over the country on a collection plate—thanks to the misdirected forbearance of pastors who wish to get out of preaching, and people who want some new thing, and receiving it feel like a man who had bought a gold brick.

Dan and Bishop Watson.

The Bystander does not wish to weary his readers at the risk of setting one of his critics straight, but he cannot resist the opportunity of saying a word in reply to Mr. Eells, who has come into the discussion between Mr. Stuart Elliot and the Bystander on the subject of the Mosaic authorship of the Penteteuch.

The point before us is the town of Dan mentioned in Genesis, but named long after in Judges xviii: 29. Mr. Eells quotes from Bishop Watson, who once replied to Paine. The bishop falls back upon, or rather into the river Jordan—composed of Jor and Dan, from, possibly a city by that name, which suggested this last word of Jordan. Mr. Eells says: "Of course I cannot say but what the city of Dan is referred to in that verse."

It is at this point that the discussion takes a comical turn. Mr. Eells, having rescued Mr. Elliot from the sophistry of the Bystander, Mr. Elliot now saves Mr. Eells from the bad exegesis of Bishop Watson, and reminds the Bystander that he should first look well to his Hebrew lexicon and not take things for granted. Mr. Elliot says: "Now Bishop Watson, may have been a very learned man in other respects, but his knowledge of Hebrew was certainly deficient. In Hebrew the word is 'Yarden,' which means declivity owing, I suppose, to the gradual descent of the river until it empties itself into the Dead Sea, so you see it has nothing whatever to do with 'Dan.'"

The Bystander respectfully turns this subject over to Mr. Eells and Mr. Elliot.

"The Bystander and the General Conference."

This is the caption of an editorial in the California Christian Advocate. It deals with the Bystander's comments upon the treatment accorded Chancellor Day. The editor assumes that the Bystander thinks Dr. Day is a destructive critic. He never said so, certainly does not think he is, and on the contrary defends him because he believes he is not a destructive critic. Because he is "as sound an orthodox preacher as Methodism has ever produced" he believes in defending him against such critics as Evangelist Munhall. The editor of the Advocate has misread the Bystander. As to Dr. Buckley, he has never shown his colors, unless defending Dr. Bowne against the charge of heresy is showing one's colors. Certainly Dr. Buckley has the courage to stand up in defense of fairness. The Bystander is proud of the Methodist conference for electing Dr. Day to the bishopric, and thus rebuking the man who crys "wolf, wolf, when there is no wolf."

Now since the editor of the Advocate has so freely expressed his mind on Dr. Day and Dr. Buckley, will he be so kind as to give his estimate of Evangelist Munhall as a Don Quixote of Methodism.

Acorns From Three Oaks.

Aloha.

North Berkeley's Leadership.

Even in his vacation at Pacific Grove Pastor Sargent planned useful generosity from his church. Aloha was not only permitted to preach the gospel to the folk who know well how to listen, but to tell some true missionary stories and take the first public church collection away from Saratoga Missionary Settlement. The natural man would welcome a large church, some striking gift, to attract attention and awaken emulation. The spiritual man rejoices in God's plan for a beginning putting the helpful thought in a missionary pastor's heart. Aloha cannot forget that a little girl gave the first dollar to help the Pasadena church build long ago and that President Billings' speech and check for five hundred dollars came next in that memorable morning, which meant six thousand dollars to the aspiring flock. Nor do we forget the initiative Pastor Atkinson made in the union missionary meeting at Campbell. That helped buy the beautiful lots on which

we now want to build a missionary home and for which the North Berkeley offering will supply the first thousand feet of lumber, even if the high prices for lumber keep up. Blessings on the North Berkeley church and on their new Sunday-school room. Blessings on the devoted choir which practice so faithfully and sing so reverently. Blessings on the live Christian Endeavor society and a double blessing on the Juniors for their gift of love and faith.

A Word for the Next Association.

Of course we all want it to be the best one yet. Brother Bystander is going off to London to pick up some new ideas for it and his wide-awake folk are preparing to put the building of God in good repair and new improvement and brightened atmosphere for the rallying of the saints. What can we do to get ready for a feast? We can pray. We can plan. For one principal thing let us all take note of Bystander's late note that we need a closer and more practical fellowship. We are indebted to Brother Brown's hurried but helpful thoughts gathered from his late successful trip East for the urging of a closer fellowship than we have. Let the purpose settle in our hearts, brethren, that we will meet the needs of the hour so far as we may. I told you at Woodland that the Saratoga Missionary Settlement would want to hear from you next year and if I live, I mean to be on hand to listen to your response. If I pass on to the birds' eye view of the sure work of missionary fellowship, God will provide voices to urge the work of love and service. If the missionary committee recommend an evangelist, let us be ready to respond. Its a sign of a good meeting when wise enthusiasm raises money. Every church will be the richer if we ring out some good words for our Palo Alto church, and real good and true words bring clean and useful gold. No regular cause will suffer if speciai worthy causes warm our hearts along right lines. Lest the committee think I'm working up a personal program I will hint only one more help for a valuable meeting. The Woodland meeting was famous for ministerial brilliancy and fine papers. Will it not be well to urge many laymen to attend this? What a display of lay energy we have had in the great Methodist conference at Los Angeles. How many devoted laymen have gone down from the North, and even crossed the continent, to give force to the wise recommendation of studious bishops. The Third church entertain beautifully. Country laymen love to visit the city. City laymen can give their evenings certainly. Please, dear program comittee arrange leading parts for them. Parsons—wise parsons—love to hear laymen talk. When Rockefeller's combine shall be broken by death, when the Vanderbilt millions are scattered, when the Cripple Creek crisis is settled, the things we can do for the kingdom will be sweet in memory to us, and blessed to those who reap from them. Grace to you, Bro. Hitchcock in your building of the program. Our hearts are with you. Your brotherhood of St. Andrew will doubtless furnish able laymen to help.

A Word for Senator Bard.

If I had a vote in the legislature I would give it to return Senator Bard to represent California. I have never seen him, nor has he done all I have asked of him for our Northern California Indians. But he thinks about the Indians as he does about the people everywhere. He is not buying his place. I am against any American citizen, of any party, who spends money to get votes. Every breath that comes from the South tells of Senator Bard's honor, his humanity, his purity, his manliness. He is a Christian gentleman of brains, of culture, of probity. Let every citizen of California who has voice and vote help make a sentiment in our state which will demand that this unselfish patriot succeed himself at Washington.

PLATFORM OF THE MOHONK ARBITRATION CONFERENCE.

With unabated confidence in the cause of international arbitration this conference renews its allegiance to the principles involved, and continues its efforts to promote them.

Each year marks distinct progress toward the attainment of the beneficent ends proposed. This progress has been along the lines of natural growth and development.

With great gratification we record the fact that eleven nations—five of them ranking among the great powers—have appeared before the court of the Hague and submitted their controversies to its adjudication. This has been done in the same orderly and judicial manner as that which obtains in our ordinary courts of justice where disputes between individuals are decided. In either class of cases one party or the other is likely to be disappointed with the result, but it is accepted as the only rational and civilized substitute for a direct settlement between the parties themselves. We confidently rely upon the irresistible power of public opinion to give effectual sanction to the judgments of the arbitral tribunal and to extend the scope of its jurisdiction.

We rejoice that the increasing development of commercial communications between countries tends to the advancement of universal peace. Thic conference is more than ever conscious of the profoundly vital and important nature of the work in which it is co-operating.

Arbitration is not sought as an end in itself, but as a necessary means to the attainment of the great ends of international justice. It is not intended to be merely an easier and cheaper way of over-reaching a rival or getting the better of an enemy. It recognizes the equally sacred rights of all, and seeks nothing less than the meting out of justice to all concerned as it may appear to an impartial court under recognized rules of law after hearing all the evidence and arguments of the respective parties. To create a demand for a resort to this court for the settlement of controversies between nations in a constantly increasing number and range of cases is the immediate, constant, and imperative requirement of the situation.

To this end the conference urges all the people to give their influence to the adjudication by the Hague tribunal of all disputes between nations substantially as in disputes between parties in civil cases. It should appeal to all people from motives of justice and right, humanity and peace, regard for human life and happiness. None are so high and none so low as to be beyond the unhappy effects of war.

In all parts of the land, in city and country, in family and store and workshop, in church and school and state, in all relations of life, attempted settlement by war leaves its sad and indelible work. We therefore appeal to all to co-operate in diffusing such a righteous sentiment and feeling toward all classes, conditions, and races of men that international arbitration will be resorted to as the best means of securing international

justice whenever diplomacy fails. To such a sentiment and feeling, when awakened, the law making and treaty making powers of the government will readily respond.

Several nations have already signified their readiness to enter into treaties with the United States, providing for the submission of their controversies to the Hague tribunal. We urge upon the government not only early and favorable action in response to these suggestions, but also to take the initiative action in negotiating similar treaties with all nations, whereby they shall agree "to submit to arbitration by the permanent court at The Hague all differences which they may fail to adjust by diplomatic negotiations," and by which they shall further "agree not to resort in any case to hostile measures of any description till an effort has been made to settle any matter in dispute by submitting the same" to The Hague tribunal.

The conference considers it of great importance that the arbitration treaties signed by the representatives of all the states of the western hemisphere at the International American conference held at Mexico City in 1901 and 1902 should be ratified at the earliest practicable day.

We favor the coming together of representatives of all nations, disposed to join in the movement, in pursuance at some plan mutually agreed upon for the purpose of conferring together concerning matters of common interest, to the end that the general welfare of all the nations may be promoted. This proposed gathering has already been aptly designated as an International Advisory Congress.

We recognize such a congress as the natural complement and auxiliary to the cause of international arbitration. It will be but another of the steps sure to be taken in the same general direction, all making for the peace of the world upon the only reliable basis; namely, that of justice and universal good will.

GOOD MATERIAL FOR A GUBERNATORIAL CHAIR.

The Republicans of Illinois are to be congratulated in that a man of such character and ability as the Hon. Charles S. Deneen was nominated by them as their candidate for governor. If he is elected the whole state will deserve hearty congratulations. Mr. Deneen is 41 years old and is one of the many graduates from the small colleges of the country who are making their mark in the affairs of the nation. We give here a condensed sketch of his career, adapted from Eastern papers.

The success of Charles S. Deneen at Springfield was characteristic of the man. From the time Mr. Deneen entered politics until the present his career has been one of success following success. He is determined and prompt to make a decision when once formed. Aside from this he is genial in disposition and holds friends once made. He is bold and daring, and once he enters an undertaking he follows it on lines marked out to a successful finish. This was emphasized during a recent illness, when after a consultation of physicians who could not agree, the sick man took the matter in his own hands and determined the case in the following words: "When you gentlemen make up your minds and agree you may go ahead, but you can't experiment on me!"

The doctors decided not to "experiment" and Mr. Deneen recovered. This incident is characteristic of the man. Affable, pleasant, kind to a fault, yet the most determined in disposition when he once launches an undertaking, Mr. Deneen is one of the most remarkable men Illinois has ever produced. This man who has been nominated for governor of the great state of Illinois, after one of the most remarkable political contests ever known in American politics, came to Chicago in 1885 from his boyhood home at Lebanon, where he had been a country school-teacher. Bent on completing his study of law, for over six weeks he sought for employment. He made application to countless law firms—the number is declared to have been in the neighborhood of 200—the position he yearned for being that of clerk or copyist or office boy or anything that would bring him a livelihood. Everywhere he met refusal. His savings were nearly exhausted and the outlook was anything but bright. He could not return to his home. He had come to Chicago for a foothold, and get it he would, even though he starved while doing so. He had decided. He was not "experimenting."

One day he met a lawyer from St. Paul, who offered him a "job" at the munificent salary of $30 a month. He accepted on the spot. His purpose of getting "in" in Chicago had to be put in abeyance for a time, but it was not abandoned. Nine months he was in the northern city, then back he came to Chicago. Fortune was not all smiles when he arrived, but the chance came to teach in the night school at Polk and Halsted streets, thus solving in the main the bread-and-butter problem, and leaving the days free to continue the work of becoming a practicing lawyer. After a time he spent these days in the criminal court, devoting them to defending prisoners who were too poor to pay for legal assistance. The work brought him no monetary reward, but it enabled him to show what he could do, and, what was of even more value to him, it afforded him an opportunity to prove to himself his own powers. His confidence in his abilities had not been misplaced. His determination increased.

That such a man should get into political life is not strange. When he returned to Chicago Mr. Deneen had chosen Englewood as his place of residence. A preacher whom he had known in Godfrey, Ill., had been called to a church in the southern suburb, and in order to be near this friend the young lawyer made this section of the city his home.

From that time till the present his career has been upward and onward, clean cut and bright, and one of the brightest marks in American political history. He is a born leader and one who will not swerve from anything he undertakes.

Mr. Deneen has represented his ward in its city and county committees for 14 years in succession, and has represented his congressional district for ten years on the state committee. He was a delegate to the national Republican convention at Philadelphia in 1900. During all the campaigns in Chicago for the last 16 years he has been an active campaigner, making speeches in all parts of the city and county.

In 1892 he was elected a member of the Illinois legislature. In 1895 he was elected attorney for the sanitary board, but resigned on being nominated candidate for state's attorney in 1896. He was elected that year and again in 1900, running 10,000 votes ahead of the Republican presidential ticket.

During his administration many cases of unusual importance were prosecuted, some of them of national interest. Of these may be mentioned the coal conspiracy cases during the anthracite coal famine.

A LETTER FROM CHINA.

J. E. Walker.

Our preachers have a way of coming to me and asking if there are not near prospects of peace between Japan and Russia. Why should they be specially anxious about this matter? Because there is no telling what it may lead to if the war is prolonged. Just the other day one of our leading Chinese Christians came to me with this inquiry, and further said that folks outside were reporting around that the Japanese had met with defeat; but I was able to give him the latest news which was of quite the opposite character. The anti-foreign party in China are on the watch to turn this war to their advantage; but Japanese successes strengthen the hands of those who would have China follow Japan's example in the adoption of Western Learning and foreign ways.

The Russian side of this dispute has some strong points. She has good reason for desiring an outlet through Manchuria; but if she has a railroad through Manchuria she must protect it. It would be folly to leave it to the mercy of Chinese misgovernment and extortion. Then again this railroad naturally becomes dotted here and there with Russian colonies; and these, too, must be protected and governed. There is bound to be friction and quarrels between the colonists and the natives, and the colonists must not be left to the care of corrupt and extortionate rulers.

But on the other hand how far can the Russians be trusted to deal justly and fairly by the natives of Manchuria, and by other foreigners doing business in Manchuria? There is the rub. If Russia were to follow the same course in Manchuria as the Japanese have in Formosa there would be just cause for complaint. If Russia and Japan could trust each other, there would be no occasion for the war. But there again is the rub. Can they reasonably trust each other? If all nations could and would trust each other, there would, of course, be an end of all wars. "Except a man be born again, he cannot see the kingdom of God."

China has had an "Imperial Chinese Post" for a few years now. Up to this year the rates have been the same for all parts of the empire; but with footmen as the means of conveyance on all land routes this has proven impracticable. The country has been divided into two zones, the treaty ports or steam zone, and the inland zone. The inland zone, again is sub-divided into provincial and inter-provincial routes with provincial and inter-provincial rates. There are also special inter-zone rates. Thus Shaowu is inland, Shanghai is treaty port, and in another province; and hence between here and Shanghai we have inter-zone inter-provincial rates. This on heavy matter mounts up to 24 cents a pound in silver, or about ten cents in gold. Our foreign mail, however, pays merely the provincial rate, (in addition to the home postage), which is one-third that of the inter-zone inter-provincial rate on heavy matter. All our foreign mail comes to us with special stamps on it on which is printed, "Postage due." and we have the privilege of paying the amount called for by the stamps or refusing to accept the mail. Just after this new plan went into effect, and before we, here in the interior, knew about it, I sent a small order to Shanghai for Chinese books to come by mail; and the postage nearly equaled the purchase price of the books. Yet this was not much in excess of fair wages for having the books brought by a footman 250 miles from Foochow to Shaowu. Is not China a delightful place to live in?

This year I induced a number of our preachers to subscribe for weekly Chinese religious papers published in Shanghai, of course, before I knew anything about the tripling of the postal rates on papers between here and Shanghai. The weeklies were each 60 cents a year, and some single copies may have to pay as much as $1.50 a year in postage, in silver, but I think it very important that our preachers should have the outside news promptly, so long as the war lasts. It will help them to contradict disquieting rumors put in circulation by evil-minded men. It will, I trust, add to their own peace of mind and that of the Christian flocks in their care; and the influence of this will extend far beyond the immediate adherents of the churches. This may also lead to many opportunities for telling the good news of the gospel of peace, to men who have been roused out of the lethargy of the past.

Shaowu, May 2, 1904.

IS DOCTRINE DEAD?

An Editorial in the Presbyterian Banner.

"Doctrine is dead," said a prominent minister to us at the late General Assembly. The remark startled us at first, as it came from one of our most influential men, widely known for his conservatism and ortnodoxy. Like most strong, striking statements it has a sense in which it is true and another sense in which it is not true. The remark was occasioned and confirmed by the result of the debate on Cumberland union in the General Assembly. The opponents to that union based their arguments on doctrinal distinctions and appealed to the descendants of "the Puritans, the Huguenots and the Hollanders" to be true to their birthright. Both the argument and appeal seemed to have little weight with the Assembly, and it voted as though, like Gallio, it "cared for none of these things." This indicates the kind of doctrine that is dead. The abstract metaphysical doctrines of theology have largely lost their interest for and power over the popular mind. Especially have hair-splitting distinctions relating to the high mysteries of religion become unwelcome and distasteful. No doubt such doctrines and distinctions have their place and use, but it is felt that their place and use is not in public speech and daily life. They lie remote from human affairs and often beyond human ken in regions where speculation sees darkly. That such doctrine has lost its popularity is seen in the fact that it has largely retired from the pulpit where once it was the chief subject of discourse. The people are no longer expert in dissecting it, as they once were in Scotland. Doctrine has even shrunk in the theological seminary from being the largest chair to subordinate proportions. Hence, when one of the ablest and smartest theologians in the Presbyterian church, a master of assemblies, appealed to the General Assembly to stand by certain theological distinctions he lost his case, and one of the ablest men of his own party said, "Doctrine is dead."

Yet there is a broader and truer sense in which doctrine is not dead and never can die. Doctrine is simply that which is believed and taught, and necessarily underlies all life. It is impossible to believe or do anything without having some doctrine in our minds as the basis and motive of our belief and conduct. Agnosticism itself is a doctrine about God. We cannot even deny doctrine without having a doctrine to stand upon while we deny it. All our preaching is doctrinal, even that which declaims against doctrine. The wildest sensationalist is preaching doctrine as cer-

tainly as the driest doctrinal preacher. This is an age that emphatically believes in doctrine. Its wide-searching science and philosophy, its hunger for truth, its readiness to run after any crazy notion in literature or art or religion—all these are manifestations of its instinct for doctrine. It must believe something and it wants to believe in the right thing. But there is one test which it applies to all its beliefs or doctrines: they must satisfy its practical needs; they must be useful. The ultilitarian spirit of the age has applied its standard to doctrines, and according as they fulfill or fail to fulfill this test will they be received or rejected. The age is impatient of metaphysical distinctions and wants something solid and practical. And therefore the great, broad, human, divine doctrines of Christianity are not dead or dying, but are intensely alive and are laying hold of all our life. The doctrine that makes God real and brings him near, that puts Christ in the heart and uplifts and enriches and comforts all life, is the doctrine that the people want to hear and that they will receive. Such doctrine is welcome in the pulpit and the common people will hear it gladly as they did when it was preached on the shores of Galilee. This was the doctrine that convinced the General Assembly. It was doctrine that carried that Assembly, only it was doctrine that swung loose from metaphysical distinctions and rested upon the broad ground of Christian brotherhood. The world is hungering for truth and life, brotherhood and love, and we must give it this bread and not a stone.

THE DEATH OF CHRIST—ITS PLACE.

By Rev. Herbert N. Bevier.

Recent discussions have brought into the foreground a fundamental Christian truth, which, in the stress and urgency of other questions, has been quite too often neglected, lazily taken for granted or at least left to the limbo of faint emphasis. That truth is the Death of Christ with its vital relations to the Christian scheme.

Loyalty and devotion to the great truth of the Incarnation, eagerness to discern all that there is in the life and character of Jesus for man's health and hope, has, in the case of many earnest students, and consciously or unconsciously with a large number of simple believers, tended to obscure or minimize the profound fact of Christ crucified. Sometimes likewise a feeling for the importance that should be attached to Christ risen, with its implications, expanding as it does into a glorious immortal hope has contributed to the same neglect, yet what believer who trusts his Bible searches the depths of his own heart or thoughtfully looks out upon the course of nature does not know that in his moments of clearest vision he depends more upon the Death of Christ than any of these.

Not chiefly upon the Manger Christ, nor yet upon the Exalted Christ, but upon the Christ of the Cross does our redemption rest. It is to the Lamb slain from the foundation of the world and crucified on Calvary that the believer looks for his pardon, peace and power, and for his name's place in the Lamb's Book of Life.

Where we say, is there a child of God who has not, in deeper moments, felt this? What Christian teacher, be he minister or layman, does not know how important it is for a work of heart and passion, to have a stout, intellectual grasp upon the basic Bible truth of the Atonement. Who does not know that the mightiest leader without it is a shorn Samson, the saver of souls impotent, the minister in the sacred desk wanting it as weak as a child. Not that it need always be in the forefront of the sermon, but positively implied in it, underneath it—the rich, mellow loam in which all of its saving and life-giving truth germinates, and from which it receives its chief elements of power.

Nor can any hold of the truth be firm and fibrous without intellectual elements. Faith itself is a conviction as well as a trust. The heart cannot long cling to what the mind discards. The Atonement must be seen to have a place central to the Christian scheme, as it lay in the Divine mind from the eternities, to be rooted in immortal principles and to rest on rational and intelligent ground. To use the language of the schools the death of Christ, like every important fact of our religion, submits to an apologetic, permits of explanation, may be stated theologically, and thus commend itself to an honest and an open mind. Though fundamentally a revealed truth and one that rests on a "Thus saith the Lord," it has its argument, and may be justified to men —not without a robe of mystery indeed, nor yet in all its height or depth or length or breadth—but as truly and fully as any object of faith and therefore as truly and fully as any principle of religion, for in the last analysis, it is a sublime fact that it is in mystery fully trusted in and not in knowledge completely vindicated that the reverent mind finds its final rest and peace and hope. Faith is the evidence of things not seen.

Atonement is an English word compounded of the two short ones, at and one, and suffix, and signifies a state of being or causing to be at one—having at its primary roots the idea of reconciliation—a bringing together of two that have been apart.

In the Old Testament it is often found translating some form of the Hebrew word meaning, to cover or hide—to be covered, obliterated or done away—with the equivalents of to be pardoned or forgiven. Other forms of the same convey the idea of a satisfaction, a ransom, an expiation. The word only occurs once in the New Testament, where it has the force of reconciliaton, but the same idea finds varied expression in—to expiate, to redden by blood, to redeem from the curse of the law.

The thing itself is further spoken of as having its source in God's love—"God commendeth his love to us in that while we were yet sinners Christ died for us"; as a necessity, "The Son of Man must suffer" and as an example, "If any man would come after me, let him deny himself and take up his cross daily and follow me."

The symbols therefore (and what are words but symbols appealing to the mind's eye as objects to the body's) present the truth in a mosaic; as originating in God's love, as a necessity of love and as having moral aspects—a pattern for imitation, commercial aspects—a ransom paid, legal aspects—an expiation of guilt, sacrificial aspects—with the ideas of satisfaction, substitution and an offering for sin. From these symbols interpreted have arisen what are known as the "Theories of the Atonement."

Historically, there have been many ways of stating the saving elements in the Death of Christ. The Fathers, Anti-Nicene and Post-Nicene, adhered closely to the sacrificial ideas of the Old Testament and the Apostolic terms of the New Testament. Not always clearly nor always consistently, yet always heartily they hovered near to the main coast lines of expiation and satisfaction, with this notable deviation that from Origen to Anselm, a view advocated by Irenaeus and championed

by Augustine that Christ was offered as a ransom to Satan, more or less prevailed.

It was reserved for Anselm, the "Second Augustine," the mild and modest, though brave and brilliant "Father of Scholasticism"—from 1093 until his death Archbishop of Canterbury—to formulate into clear propositions the incoherent and indistinct faiths of the Fathers. His great book, "Cur Deus Homo," marks the first attempt to definitely state and justify the Atonement. Anselm affirmed the guilt of the sinning soul. Sin, he said, "is debt and must be paid. The debt of guilt is penalty, which must be suffered. This necessity is grounded in the Divine nature and is therefore mandatory and absolute. Guilt must be expiated, either by the sinner himself or a worthy substitute. Such a substitute is alone found in Jesus Christ—a Divine person with a perfect human nature."

Thomas Aquinas held to the moral necessity of an expiation, but he thought God could forgive sin if he chose to simply because he was omnipotent. He marks the beginning of modified Atonement explanations. Duns Scotus doubted that sin was an infinite evil and required an infinite satisfaction, and therefore thought God could accept the obedience of Christ active and passive as a sufficient satisfaction. Abelard enlarged upon the views of Aquinas and became the fountainhead of many modern theories.

The Reformers before Luther embraced the Anselmic doctrine, and it became ncorporated in all the Christian creeds, Catholic as well as Protestant. It is in the Form of Concord, the Heidelburgh Catechism, the Second Helvetic Confession, the Gallic Confession, the Belgic Confession, the Westminster Confession and the Thirty-nine Articles. The Westminster Confession, Chap. VII, Sec. V., reads: "The Lord Jesus, by his perfect obedience and sacrifice of himself through the Eternal Spirit once offered up to God, hath fully satisfied the Justice of his Father and purchased not only reconciliation, but an everlasting inheritance in the Kingdom of Heaven for all those that the Father hath given unto him." Nor were these words revised at Los Angeles. The Brief Statement expresses the parallel ideas thus: "For us he (the Lord Jesus Christ) fulfilled all righteousness and satisfied eternal justice, offering himself a perfect sacrifice upon the cross to take away the sin of the world," the ideas of obedience and satisfaction and sacrifice are the same in the Confession and the Statement, but in the latter the word "purchase" is left out.

Building upon the root ideas referred to, all deduced from Scripture proof texts, there have appeared several clearly differentiated classical theories of the Atonement, such as the example theory of Socinus, the moral influence theory of Bushnell, the governmental theory of Grotius, the substitutionary or satisfaction theory of Anselm, the mystical theory of Schleiermacher, the ethical theory of Strong and many others. All may be traced to the influence of either Anselm, or Abelard, or Grotius, and as Dr. Warfield says: "All spring from a conscious need of man seeking satisfaction, either of revelation, whence arise moral influence theories or social improvement, governmental theories, or a thorough-going remedy for sin, expiation, or satisfaction theories. In their darkness seeking moral light they follow Bushnell, in a social sea wishing a pilot, they walk in the steps of Grotius, or Schleiermacher, but if in search of a sufficient redeemer from sin they follow the lead of those who set forth Christ as bearing in his own body the sin of the world.

Doubtless the full content of the meaning of the Death of Christ baffles search, exhausts thought and beggars speech. As with everything else about our matchless Lord it becomes us in this to walk, "believing where we cannot prove." Yet the mind cannot rest without searching. Knowledge should grow from more to more and patient prayerful study does avail with the deep things of God.

The moment we open the Bible without hypothesis, one fact is at once apparent, and that is that it is the sacrificial, expiatory, substitutionary aspect of the Atonement, which seems uppermost. The Bible view of Christ's death is certainly vicarous. If Delitzsch is right that Jesus in the Old Testament is in the act of coming, and that the Old Testament is to the New as a starry night to a sunny day, nothing seems more sure than that the stars lead on to Calvary. The simple names of the Jewish sacrifices are enough to forbid that they were merely gifts or feasts of fellowship. One might possibly fail to see their immediate reference to Christ, but can not help discerning their vicarious character. It seems certain that in the New Testament both significations are plainly taught. By Paul surely and by Peter, and with some less of emphasis by John and the others. In the consciousness of Jesus the sacrificial and substitutional aspect of his approaching death were present from the outset. It was not an afterthought arising as hopes of success faded, but it was with him vividly from the dawn of his ministry that "the Son of Man came not to be ministered unto, but to minister and to give his life a ransom for many." He was to die as the world's Atonement. Of this he was conscious and this he taught. His death was an integral factor in the working out of the Divine redemptive plan and so transcended all others.

Why should we cling to the historic Christ and fail to see also the full Christ. Why the fact of the death and not the meaning likewise? This is a chief weakness in the thinking of our time. Dr. Denny attacks it in his two great books—"The Death of Christ" and later its relation to "Modern Thought."

He says, among other telling things, and a great many of them, "The Christian religion rests on the fact that there is not only an identity but a difference between Christ's life and ours, and we cannot allow the difference (and with it the Christan religon) to be abolished apriori by a dogmatic use of the word historical." These words are a corollary to what seems some very sound thinking upon the necessity of a synthesis between the two great disciplines of Biblical and Systematic Theology, in the interests of the truth of both. There is a point, he says, where the two sides in such controversies pass into one another. He who does not see the meaning does not see the thing, or to use the more imposing words, he who does not see the dogmatic view proves by so doing that he does not completely see the historical one, both aim at truth and if there is a truth in either, there is bound to be a point where the distinction between them disappears. Neither should be allowed to drive the other from the field." Let each work its own mine and when the gold is reached it will be the same gold. Biblical Theology may be as un-biblical as systematic theology, or both be finally true. In the full light the distinctions will disappear. Except through the the historic dscipline there is no Christ at all, neither can

there be any Christianty until the historic is comprehended. And the faith of the ages has included in that comprehension a propitiary, substitutional Atonement for sin. In which sense the blood of Christ cleanses us from all sin. This is the dogmatic result and when perfectly arranged we believe the historic materials will yield the same.

This view of the death of Christ and its redemptive value is buttressed by the evidence of the vicarous principle throughout the order of nature. Struggle and death for the life of others is as old as the first appearance of living beings and is foreshadowed in the expenditures of force and the reactions of molecules. It is one of nature's secrets and the deepest of them all. As the red hues of the sunset painted on the bending sky are reflected upon the mountain and the plain upon the brook and the river upon the fronded palm-tree and the seagirt coral reef, upon the bird brooding over her nest and upon the tiger in his lair, upon the filly with her offspring in the meadow and the father's bent form at eventide after a toilsome day, as he seeks his cottage home at night, so the eternal principle of self-sacrifice—the lamb slain from the foundation of the world—has written itself upon the face of nature everywhere. It was in inanimate nature before life; it was in plant and animal life before man. It is a light that has lighted every man coming into the world.

What place therefore has the death of Christ in the Christian scheme? Is it a sun or a satellite, in the vast system of truth? Is it central or subsidiary? The faith of the ages has adjudged it to be a sun. Nature, the Bible, the heart of man are in accord with the faith. Not the manger but the cross is the central symbol of Christianity. Incarnation waits upon redemption. Jesus did something for us by his death that his life could never have achieved without it. He is our example indeed, but he is more than our example; he is our sacrifice. He was a martyr indeed, but he was more than a martyr; he was our substitute. "By his stripes we are healed."

WOMAN'S HOME MISSIONARY UNION OF NORTHERN CALIFORNIA.

The quarterly meeting of the Woman's Home Missionary Union was held in the Congregational church at Haywards, June 16th. Those who feared a small attendance were happily disappointed. The San Francisco churches were well represented, the First church sending an especially large delegation. The weather was in striking contrast to that of the St. Patrick's Day meeting at Oak chapel. The Hayward's weather was made to order and was of the California variety.

The president, Mrs. F. B. Perkins, presided and conducted the devotional exercises. Mrs. J. J. Booth, president of the Haywards auxiliary, extended greetings to the union. The treasurer's report was given by Mrs. J. M. Haven. The morning session was occupied with reports from the various associations, auxiliaries and missionary cradle rolls.

The delegates were then invited to the dining-room, where they found the tables bountifully spread, the decorative qualities of both fruits and flowers being brought into play to render the tables attractive, and it is hard to tell whether cherries or roses were the more beautiful. Beside each plate was not only a souvenir pansy but also a roll of missionary literature, tied with red or blue ribbon, the request having been previously made by Mrs. Perkins that each one would take her roll home, inspect and report with regard to her interest in particular leaflets, so as to aid those whose duty it is to select fresh literature.

The afternoon session opened with devotional exercises conducted by Mrs. Smith of the Second church, Oakland, a commentary on the 15th chapter of John being a helpful feature.

Mrs. Perkins had outlined upon the blackboard the various objects labored for by missionary workers and a consideration of these formed the basis for the afternoon's program.

Mrs. Wikoff presented a paper on the relation of women to the building of churches and parsonages. This is a supplemental work, following that which has been initiated by the S. S. society, the Home Missionary society and the A. M. A. in new communities. There are three distinct funds—the parsonage fund, the church loan fund and the church grant fund. From the two former money is loaned without interest. From the last money is appropriated in such a way as not to be returned unless the church so desires, save that an offering is expected every year. The building work appeals to one of the strongest of woman's instincts, that of home. The church is the house of the Lord and the spiritual home of some of the Master's faithful disciples. Some of the churches which have received aid from the Grant fund have returned as thank offerings all the money received. Woman may arouse such an interest that others will follow their example and thus the good work will go on. The women of Southern California think favorably of the idea of building a parsonage during the coming year, i. e.: furnishing the necessary $250, which makes the work possible. May not the women of the Northern union do as much? Or perhaps build a church, furnishing $500 for that end?

Mrs. R. P. M. Greeley of the First church, Oakland, read a touching story, "Pitchers Against Lamps," contrasting old time methods of missionary work with new and showing how the breaking of a pitcher caused the hidden lamp of Christian usefulness to shine forth.

Mrs. Chas. R. Brown gave an account of the work of the Congregational Educational society at Cubero, New Mexico. This school is in charge of Mrs. L. A. Collings and daughter and was organized in 1895 with 30 pupils and now has a promising outlook. There are three principal obstacles to the work among the Mexicans—parental indifference, immoral outside influences and priestly interference. The Education society has six schools for Mexicans, with three or four hundred children in attendance. Boarding schools are needed to remove these children from immoral influences, which are unspeakable.

A letter was read from Rev. J. K. Harrison. In response to a request that he would mention items of special interest, he states that all are of special interest. The personal element counts. We should remember that we are striving to aid individual men and women. The society expects to place a general missionary evangelist in the field the coming fall and feel hopeful that his efforts will result in the accomplishment of great good.

The point of view of a Home Missionary was presented by Mrs. Wotring of Clayton, formerly of Angels' Camp, who described some of the drawbacks in home missionary work. Could we all see how some of our home missionaries are obliged to live, perhaps there would be more zeal for the building of parson-

ages. We enable our foreign missionaries to live comfortably—not so some of our home missionaries. Yet their work is fully as difficult and self-sacrificing as that of the foreign missionaries. Angels' Camp has not been a promising field, yet there is some growth even there.

Mrs. Hare of Fresno considered the Armenian work at that place. Fresno resembles Jerusalem on the day of Pentecost—there are men out of every nation under heaven. There are more Armenians than of any other nationality. As a result of the oppression these people have suffered in their own land they have become impressed with certain peculiarities, which render missionary work among them difficult. An apostle to the Armenians should be a genius of tact and management. Such an one is Mr. Soutikian, pastor of the Armenian Congregational church. He is a host in himself—an army with banners in fact. The chronicle of his day's doings includes a surprising number of things not usually found on the list of clerical duties, and his reward is not temporal, for he receives less than $400 for ten months' work, on which to support a family of eight persons. There is also a large field for their Armenian Bible woman among the Armenian women in their homes.

A paper written by Mrs. Agard was read by Mrs. F. N. Greeley, on the subject of Chinese work. The number of Chinese converts in America has during the last four years been increased from 1,700 to 2,100. Those who are converted in this country remember their unconverted friends in their own land, and their efforts for them may truly be termed "home missionary work." As a result of these efforts they have missions in all the four districts from which nine-tenths of them come; or six missions and one school, six native missionaries, seven assistants and one teacher supported; as fruit of whose labors there are now four hundred communicants, one hundred of whom were added the past year. In addition to their united labors it is not uncommon for individual Christians to open and support small missions or free schools, there being as many as fifty of these. Still others assume the support, wholly or in part of preachers and teachers. Rev. Jee Gam has for several years employed, unassisted, a preacher for his native village, and has long waited for a church building. Finally he appealed to American friends to help and the modest sum for which he asked was raised; but he was advised that this sum was too small and is still patiently trying to increase it. The great need in Chinese mission work in America is for Christian Chinese women to teach in the homes. The Japanese work, more recently begun, is similar to that among the Chinese and is making rapid growth. The mission in San Francisco opened last August now has 120 members.

The work of Mrs. H. L. Hoyt among the mountain whites of Eastern Tennessee was outlined by Mrs. A. J. Pillsbury. These American Highlanders came from good stock originally, but through isolation, lack of opportunities and poverty of surroundings have sadly degenerated. The school at Grand View, Tenn., is one of several agencies by means of which the A. M. A. holds up the torch of Christian civilization. There are here about 300 pupils, 100 of whom are day boarders, and $50 supports a pupil for one year. Many of the graduates become missionaries to their own people, and any one who invests $50 in one of these annual scholarships may sow a seed which will spring up and bear a hundred fold.

The subjects of discussion at this meeting of the union were important, the program well carried out. It closed with a vote of thanks to the women of the Haywards auxiliary for their generous hospitality. The benediction was pronounced by Rev. Mr. Naylor, pastor of the Haywards church.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

July 3.

Topic: Ways of Consecrating Ourselves to Our Country. Rom. xiii: 1-7; 1 Peter ii: 13-17.

While these words are being written the beautiful folds of old glory are everywhere displayed in memory of the stirring scenes and the dead patriots of the battle of Bunker Hill, when—

> "While we had a cartridge left,
> We still maintained the fight,,
> Nor gained the foe one foot of ground,
> Upon that bloodstained height."

When the topic is used it will be the eve of Independence Day and patriotism will express itself in the booming of cannon, the shooting of firecrackers and in listening to the strains of eloquence and in music appropriate to the hour. The Fourth of July marks the birthday of the republic and the season is appropriate to such thoughts as the subject suggests. Consecration to country next to loyalty to God is demanded of every true citizen. Patriotism is deeper than a demand, it is an instinct, an intuition springing up in the soil of the normal heart as soon as intelligence dawns in the mind.

> "Breathes there a man with a soul so dead
> As never to himself have said:
> This is my own, my native land?"

The good citizen loves his country's interests with a respect more tender, holier and more profound than his own life, which Whittier makes Barbara Fritchie express in noble lines:

> "Shoot if you must this old gray head,
> But spare your country's flag, she said."

We may consecrate ourselves to our country in several ways, and perhaps best of all by citizenship by being and living worthy of our country. Men make the country more truly than the country makes men and by setting ourselves to be noble and upright and good we render to the state the highest possible gift. in Roman Paul tells us that the higher powers—the powers that be—are ordained of God. Good citizenship is therefore a sacred obligation and to neglect the duties of a citizen is to be false to a lofty claim. We are beholden not only to law and government, but to God for the manner in which we discharge our civic duties. If men placed the emphasis right in this we should see better states and better public servants. A Christian man makes the best citizen for the reason that Christianity makes the best men. There can be no richer service rendered to a country than to hold up before it the ideals and the example of a true and godly life.

We are faithful to our country when we obey its laws and meet our public responsibilities whence the

force of Paul's words: "Render therefor to all their dues, tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." And Peter says: "Fear God, honor the king." There are few ways of dishonoring our country more damaging and disloyal than to esteem lightly, or to disobey, its laws. We are morally as well as legally responsible to obey every law of the state that does not conflict with an express law of God.

Rulers have responsibilities as well as the governed and there a lofty ideal for such in the passage from Romans: "He is the minister of God." Thus viewed, "public office is a sacred trust" and rulers may consecrate themselves by so considering it. Not for personal gain or power or applause, but "ourselves your servants for Christ's sake" is the true attitude for all those who are in authority.

We serve our country well when we endeavor to secure the passage of needful and righteous laws. To do this we need to exercise the free franchise secured to us in this free land. Citizenship implies the exercise of function, and a primary function in a republic is faithfulness at the polls. If a good law is proposed and we neglect to cast a ballot for it we have slighted a sacred opportunity. If a good law is proposed and under discussion for submission to the people we should raise our voice in its support. There is an appalling want of loyalty in this regard that threatens the health of the state. It will not answer to say, "There will be enough without me, and my vote will not be needed." Every vote and every voice is needed to wing a good cause or a good measure to victory.

It is the duty of a good citizen to denounce the wrong. He should be like Isaiah of old, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." There is reform work to be done as well as preventive work. Cities need cleansing and governments watching, evil to be combatted and negligence rebuked. There is room for the most constant vigilance that the heritage we have received from our fathers be preserved. The lamented Garfield once said in a public address, "The fountains of political power must be made pure by intelligence and kept pure by vigilance," and in both there is need of consecrated citizenship.

The Christian law of service, "Thou shalt love thy neighbor as thyself," needs to be made the working principle throughout the land. The law of love set pulsing everywhere. There is a continent on which to practice the ideas of co-operation and mutual helpfulness, to bring the golden rule into practical operation among men. All these are open fields for consecrated Christian citizenship.

All of patriotism does not consist in donning a blue uniform and shouldering a rifle in time of war. We would not underrate the soldier. His service is glorious and his value priceless. But there is a patriotism which shines with lustre in times of peace. A patriot improves what has been secured or safeguarded in war. A patriotism that builds up a prosperous and high-minded and God-fearing, Christ-honoring people. A people that fear to do wrong and love to do right, that hate what God hates and love what God loves. Men that can say with McCauley, the writer: "It is not necessary to my happiness that I should sit in parliament, but it is necessary to my happiness that whether in parliament or out of parliament I should possess a conviction in my soul of having done that and only that which is right."

Civic duties are as numerous as our public tasks and more, for we are serving our country well when we build good characters and Christian homes.

Church News.

California.

Oakland, Second.—There were eight additions to the membership at the recent communion service, four on confession of faith.

Sebastopol.—The pastor of the Sebastopol church, Rev. W. H. Cross, has resigned. It is unfortunate that the church cannot retain a man of such faithful works as Mr. Cross. The church which shall receive his service will be fortunate.

Cotati.—Four were received into the Cotati church at the communion last Sunday. This is the first substantial addition since the founding of the church. The church has decided to start a building fund. They, therefore, are looking toward a church home possibly another summer.

San Francisco, Fourth.—A special praise service will be given the last Sunday of the month. Through the continued courtesy of Miss Alice Rhine our church has had a good supply of well trained soloists for our praise services. The work her pupils do is of such a finished quality as to speak volumes for Miss Rhines' ability as a teacher of vocal music. We wish to thank her and pupils heartily, for the help they have been to us.

San Jose.—Children's Day, as observed on June 12th, was an occasion of unusual interest, as in addition to the usual program by the Sunday-school, of recitation and song service, the pastor received into the church membership on confession of faith, sixteen persons, fifteen of these being children of our Sunday-school, five boys, and ten girls. Six of these received baptism, and the address by the pastor, Rev. Wm. T. Patchell, on "The Child in the Church," was timely and forceful. The Sunday-school has so greatly outgrown its class-rooms, as well as the Sabbath congregations, the seating capacity of the auditorium, that the church is considering the problem of increased accommodations and facilities.

Pasadena, "West Side."—Sunday morning, June 12th, was given over to the children, and beautiful was the sight. Would there were more morning services for the children. One hundred and eighty-five reported present, and an offering was taken for the C. S. S. & P. S. The pastor had a message that the children enjoyed, full of practical suggestions and profitable for their Christian growth and development. This church proposed to furnish three rooms in the Hotel of Bethlehem church, Los Angeles, which costs $25 each; $66.50 has already been paid in towards the $75 needed. The Ladies' Missionary Society has pledged $75, each, to the Home and Foreign Missionary work. The pastor, Rev. John A. Holmes, gave the address at the commencement exercises of the Whittier High School.

Campbell.—We have a summer population here of five hundred or more extra people during the fruit season. Some of our wide-awake Endeavorers quietly talked the matter over, suggested it to the society when it was most enthusiastically approved. A committee was appointed to confer with the Epworth League to tell

them we would stand half the expense and do half the work, and more, if necessary. As a result Campbell will have a full-fledged reading room for our summer fruit workers, fully equipped with everything needful. It will cost in the neighborhood of $100, but it will all be easily raised, one man who employs nearly 300 persons promising $25. It is sure to be a success and will fill a long-felt want. Sunday evening our church was crowded to the doors. The occasion was the baccalaureate address for the High School, the pastor, Geo. E. Atkinson, delivering the address. The pastor and family spend the next two weeks resting and visiting in Pacific Grove. Too much cannot be said of the loyalty of certain of our young people. All the pastor has to do deed a strong right hand in all good work for "Christ is simply to suggest, and immediately it is taken up with enthusiasm and successfully carried out. They are in-and the Church."

Oregon Letter

By George H. Himes.

At a recent business meeting of the Highland church it asked to be admitted to the fellowship of the Portland Association of the Congregational churches and ministers.

Commencement week in Pacific University, beginning on Friday evening, June 10th, closed on the 15th. From first to last the exercises were of a high order, reflecting credit upon every department of the college work, and exceedingly creditable to both teachers and pupils.

The baccalaureate sermon by Rev. Dr. E. L. House of the Portland First church, was said to be one of the most impressive, instructive and eloquent discourses ever given in Forest Grove. The sermon by the Rev. D. V. Poling, The Dalles, before the Christian Associations Sunday evening, was a splendid effort, likewise the commencement address by Rev. Edgar P. Hill, D.D., of the First Presbyterian church, Portland, whose subject was the "Leisure Hour."

This commencement week marks the close of the first year of President Ferrin's administration, and it has been satisfactory to an unusual degree; and, of course, is a source of profound satisfaction to him. There is no higher phase of the work of the college teacher and president than that which enables him to get closely into contact with the students and impress himself upon them individually and personally. It is believed that that has been the case the past year to a greater extent than ever before.

In the academy there were three graduates, Gordon Clapp, his sister, Frances Clapp, children of Rev. Cephas F. Clapp, and Herbert H. Arnston. It is expected they will enter into the college course.

The graduates of the college were as follows: Miss Wilma Waggener, from the Conservatory of Music. She has been engaged as assistant in the Conservatory. Miss Mabel Estella Hoge, whose oration was on "The Evolution of Faust." She becomes at once an assistant in the Portland public library.

Miss Harriet Jean Yoder, whose subject was "The Mission of the Moral Pioneer." She will soon engage in teaching.

It was a great delight on the part of many to see and hear Prof. William D. Lyman of the 1873 class. For many years he has been in the faculty of Whitman College.

Mayor Hoge of Forest Grove(also editor and proprietor of the Times of that place, has been made to feel the "displeasure" of those who are in sympathy with the idea of opening a saloon there, by a raise in the rent of the room occupied by his plant from $12.50 to $50 per month. Mr. Hoge, before he was elected mayor, stoutly opposed the establishment of a saloon, and it was upon this issue he was elected mayor.

Notes and Personals.

Prof. J. G. Rogers will address the Congregational ministers of San Francisco and vicinity next Monday on the subject, "The Christ of Science."

The representative of our Church Building Society reports the receipts of his office for the first six months of this year exceed by six per cent those covering the same period in 1903.

Superintendent Harrison and family are planning to take a short vacation at Klamath Lake. Rev. F. B. Perkins, 600 17th street, Oakland, Cal., has kindly consented to care for Mr. Harrison's correspondence during his absence.

EDUCATION AND RELIGION.

Specialization in education has been the order of the day now for many decades. Ever since the German armies trooped into France, captured a whole French army at Sedan and beleagured Paris, German specialization has been in the ascendant; the devotion of the student to some particular branch of study, even to some twig on the branch, even to some leaf on the twig. Nowhere have German educational methods had greater vogue than in our own country. The course followed by bright students at our Eastern colleges has been to choose an eclectic course in the middle of their college curriculum, specialize on it, take a degree, and then proceed to Germany to specialize still more minutely. Returning to this country they find a berth in one of our colleges, and settle down to as much original work on their own narrow line as their spare time will permit.

Japanese education has also more and more taken this drift. Thirty years ago most Japanese of the selected type came to our American colleges to get higher education; but now the majority drift to Berlin, Leipsic, Boun and other centers of German speculation and specialization. The University at Tokyo retains only one American Professor, the professor of law. Perhaps in law only, among the more advanced studies, is America today enlightening the Eastern world. The essence of other studies seems to be obtained better elsewhere.

And yet the Germans with all their educational prestige, have failed to touch one string in the educational instrument in Japan. The link that associates education with religion is left loose in modern Germany. The Germans have sent no consecrated men and women to found and develop in the Far East homes of Christian education officered by devoted teachers. To the typical German professor education in its higher aspects is merely finding out some new thing; and this was the quarrel Paul had with the Athenians of his day. Now, education in its higher aspect merges into the religious and must answer the old, old question, "What is my chief end?" in the old way. The Germans have got to the point of criticizing God. Haeckel thought that the Creator might have made a better age. And so the German ideal has not touched the heart of Japan; for the chief end of man is to love God and to love his neighbor as himself.—Ex.

Sunday-School Lesson.

Edwin Francis Brown.

Lesson I. July 3d.

The Kingdom Divided. 1 Kings xii: 12-20.

Golden Text: Pride goeth before destruction, and an haughty spirit before a fall (Prov. xvi: 18).

INTRODUCTORY.

Notwithstanding the glory and prosperity of Solomon's reign, the work of disintegration had begun. What quarrels and internal dissensions he had inherited from David's administration he bequeathed to Rehoboam, though, perhaps, in a somewhat different form. The heavy burdens he had put upon the people, in order to develop the material resources of the country, had caused a spirit of opposition, held in check only by astute diplomacy. Having married many wives from the heathen nations, his idolatry, no less than his sensuality, had aroused a storm of popular resentment. It was no easy task which confronted his son Rehoboam when the reins of government were placed in his hands.

EXPOSITORY.

Vs. 12-15. Jeroboam, during the reign of Solomon, had found it expedient to flee into Egypt. It is not known definitely that he attempted to foster a revolt, after a prophet had told him symbolically that the kingdom was soon to be divided, but he had aroused the suspicions of the king, and therefore was in exile till Solomon's death. Heading a delegation of the people he demands an outline of Rehoboam's policy. When Rehoboam postponed his answer they had a right to be suspicious. Had the new king really intended to be just and lenient with his subjects there would have been no necessity for a delay of three days. The tyranny of his nature asserted itself to the full when he answered the people roughly. They realized that they were to be under the sway of a proud, haughty oppressor. The hard conditions of Solomon's reign were to be aggravated rather than removed. Therefore, fully realizing the trend of events, or according to the text, that "the cause was from the Lord," the revolution was precipitated immediately.

Vs. 16-20. David, Rehoboam's grandfather, had held the northern tribes to himself largely by special treaty stipulations. Solomon had by his versatility and his public improvements—notably the building of the temple—continued a peaceful sway over them. Under the new conditions, however, the ten tribes felt no obligations to abide by the terms of the original compact. What portion have we in David?" they asked, and thence departed unto their own tents.

That the people were in earnest is shown by the fact that they stoned to death Adoram, the one who had charge of "the men subject to taskwork," when he appeared in their midst to correct the blunder of the king. This rebellion, like all other rebellions, was simply the climax of a long series of abuses and oppressions, and while its physical expression was fierce and sudden, yet its results must abide. The tribe of Judah and of Benjamin remained with Rehoboam; also a few people of the other tribes who found it more convenient to worship at Jerusalem than elsewhere.

SUGGESTIVE.

1. The right of petition is inherent. By denying it revolutions are precipitated.

2. Rehoboam had ambitions to make his nation like the nother nations of the earth. So had Solomon. The divine will cannot be ignored.

3. One man's folly can often undo the work of many years.

4. A wise ruler invariably calls in wise men for counsel. Only fools seek the advice of inferior men.

5. Nations are punished for their sins in this world.

Better Is a Neighbor.

Annie A. Preston.

"Am I a neighbor, please, Pastor Bond?" asked Florence May, eagerly, as the minister bent his tall figure to take her tiny hand, for Glendell was a real homelike, hand-shaking, friendly church, and today the pastor's sermon had set them thinking anew—how very lovely it was to be neighborly, and to love one another—and they moved about after service, chatting pleasantly and laughing softly until a stranger might have been reminded of the buzz of honey-bees in apple-blossom time.

"Neighbor, my dear? Of course, you are a neighbor. Don't you remember Jesus said 'Little children, love one another?' and he meant all his people, old and young, large and small. Yes, yes, you are a neighbor; never forget it."

Those who happened to hear, smiled and said Florence May was such a dear, thoughtful little girl, which was proved true by the little girl herself going quietly to her mother after Sunday-school and asking:

"Please, mamma, can I go up and call on Mrs. Weaver, just now, before I go home?"

"Certainly, dear, if you think you have a good reason for making a Sunday call. Here is one of the new Sunday-school library books that you can carry for her to read, and give her my love and tell her I shall call very soon."

"Thank you, mamma," said Florence, and she slipped out and walked, because it was Sunday, instead of going at her usual hop, skip, jump, up the street a short distance, and rang the door-bell at a large house that looked rather dreary with most of its window-blinds closed.

Soon a face appeared at a sunny window, and then the door was opened by an elderly lady walking with the aid of a crutch, who said pleasantly:

"Why, my dear, is it you? I'm glad to see you. Walk in and sit in this low chair. How do you do?"

"Thank you," said Florence. "Yes, it's me. I'm well, thank you," and then, looking up into the lady's face, she added very abruptly:

"O, dear me, you have been crying!"

"Yes, I have," admitted Mrs. Weaver, "but I'm laughing now, you see, since you have come. It has been the lonesomest day. Of course, I couldn't go to church with this sprained ankle, but I made sure somebody would call, and there has."

"It's only me," said the little visitor," but the sermon was about 'Better is a Neighbor,' and I'm a neighbor. Pastor Bond said I was. I asked him. Some of the others wanted to call. They said, 'There's Mrs. Weaver'; 'Sprained her ankie'; 'I want to know'; 'That's too bad'; 'I'm sorry,' and they talked about calling, and they couldn't. My mamma sent her love and this book for you to read, and said she'd come soon. I wore my best suit. I thought 't would seem to you more like Sunday. Mr. Hart had chickens hatchin' and he couldn't wait for his wife, and Mr. Lawrence's horse wouldn't stand easy a minute. O, Mrs. Weaver, that's Lizzie's picture, the Lizzie that was here in the summer. How nice it was here then, the windows all open, and such a lot of company, and the piano going, and swing and ice cream. O!" and the little girl clapped her small hands in delight at the memory picture. "O, I hope they all will come next summer!"

"I haven't heard from them for a long time," said Mrs. Weaver, "but they will think of me fast enough as warm weather comes on, and they will write then, and no doubt they will come."

"I must go, now," said Florence, rising as she was talking, as she had been taught to do. "I hope your ankle will get better, so you can go to church next Sunday, and I hope you won't cry again for bein' lonesome."

"I don't believe I shall feel like it. I thank you for coming. I thought it was December before you came; now I think it is May. You are living up to your name. Seven doesn't often call upon seventy."

"O, are you seventy, Mrs. Weaver?"

"I shall be next Saturday."

"I could," said Florence May, in whose brain a bright thought had taken form. "Good-bye, Mrs. Weaver," and out she went; and forgetting everything but her friendly purpose, she ran like a fawn every step of the way home.

After dinner she asked: "Please, mamma, can I have a postal card to write all myself?"

"Of course," said the mother, "if you have anything worth writing." So Florence took a card from the case and wrote in a very good hand for a seven-year-old child:

"Dear Lizy—I went to see your Aunt Nemly becos I am a naber. She hurted her nancul an she was cri-in and had cri drops on her fase. She sed her burf day was next Sat-day, and I am goin' ter

make a book marker. I hope your doll Rosepink is well, and can cum wif you nex' summer. Your fren, Florence May."

She addressed the card all right because she had been at Lizzie's home and knew the street and number.

Every day during the week Florence remembered that she was a neighbor, and called on Mrs. Weaver, much to that dear lady's enjoyment, and Saturday morning she carried a little bouquet that her mother had cut from her window plants and the bookmark of perforated cardboard that she had made herself.

"O, thank you!" cried Mrs. Weaver, coming to the door without her crutch. "I never had such a week; callers every blessed day, and my mind has been so diverted that my lameness has gone. I don't know how nor where, and this morning, early, the expressman brought a box from Hartford—from Lizzie's folks, you know—and they all sent me a birthday present; even this box of sugar-mints is marked with the baby's name. And this little package is for you."

"O," cried Florence, unwrapping the paper, she hardly knew how in her excitement! "it is Lizzie's doll, Rosepink, and see, Lizzie has written, 'this doll needs change of air, so I send her to Aunt Emily's good little neighbor.'"

"Well, I never heard the like of that," said Mrs. Weaver, "the week began with neighbors and is ending with neighbors."
—Western Christian Advocate.

A Test of Honesty.

The straightforward, honest man or boy feels insulted when his integrity is questioned—and with good reason. He is slow to distrust others, and does not like to be distrusted. Here is a pretty and amusing story in illustration:

"Paper, sir? Evening paper?"

The gentleman looked down curiously on the mite of numanity—the two-foot newsboy, and said with a slight smile: "Can you change a quarter?"

"I can get it changed mighty quick!" was the prompt reply. "What paper do you want?"

"Star," said the gentleman. "But," he added hesitatingly, "how do I know that you will bring back the change?"

"You don't know it," replied the little fellow sharply.

"Then I must trust to your honesty?"

"That's about the size of it. Or—hold on! Here's your security. There's thirty-four papers in that bundle. Ketch on to this!"

Before the gentleman could remonstrate the boy had placed the bundle of newspapers in his arms and was off like a flash.

The boy was gone perhaps three minutes, but during that time the gentleman was rendered completely miserable. A half-dozen of his acquaintances passed, and each one stopped to inquire if he had gone into the newspaper business and how it paid, while the newsboys gathered around and jeered him, under the impression that he was an interloper. So he gave a great sigh of relief when the boy returned and put twenty-four cents in his hand.

"I didn't run away, did I?" the boy said, with a cheerful grin.

"No," answered the man, with a groan, "but if you hadn't returned in another minute, I should have run away."

"And cheated me out of ten cents?" demanded the boy indignantly.

But the gentleman did not stop to explain.—The Boy's World.

Before You Marry.

"Before you marry be sure of a house wherein to tarry" is a proverb which applies to those who do not take a decided course on way or the other, or who do not prepare for the things which are to happen; but aim partly at one object and partly at another. The result of this will be that they will miss both; just like a man who is going to get married and does not think whether he can support his family or not; and the only outcome of this is ruin. So when we are going to do anything we have to prepare for it, and also to see what will follow or happen when the thing is done. There is a story told about if not concerning this proverb. The story begins thus: There was once a powerful king, who was very fond of advice either from his courtiers or from his subjects. One day while the king was riding through his country, he met a dervis who asked him three hundred crowns for a piece of advice. The king at first paid no attention to him; but he followed the king and repeated the same words; till at last the king was so much perplexed that he ordered his treasurer to give him the required amount of money. Then the dervis gave his advice, which was as follows: "Begin nothing without considering what the end may be." The king, after hearing this good advice said to his courtiers that this advice should be the rule of his life. He had this advice painted on every wall of his palace and even on the doors and plates. One day he fell ill and a doctor, who had been bribed by one of his nobles to bleed the king with a poisoned lancet, was sent in. The doctor, after examining the king's body told him that this kind of sickness could only be cured by bleeding. The king agreed to this, so a large bowl with the advice of the dervis painted on it was brought for the purpose of receiving the blood. When the doctor saw the writing or warning words on the bowl he was very much afraid to poison His Majesty, so he changed the lancet. The king, who saw this, asked for an explanation. The doctor said that the latter lancet was sharper than the first. But upon further inquiry he told him the truth. The doctor's life was spared but he was dismissed in disgrace from the court; and the traitor was arrested and executed. From this we may see that the few warning words had saved so noble a life as the king's and it was surely worth something for him to take the pains in carving them everywhere in his palace; so let every one of us try to follow this maxim or advice and something will be done for us perhaps in our future life.—Anglo-Chinese Magazine.

Little Japs.

Here is a thing which every visitor to Japan at once notices — their love for children.

An American woman who became acquainted with a Japanese mother noticed that she allowed her little children to ramble through the streets at will, and one day spoke of it.

"Why," said the Japanese lady; "What harm can come of it?" Our children never quarrel, and no grown person would harm a child."

"But," said the American lady; "the child might get lost."

"That would make no trouble," was the smiling reply. And then she showed how in little children's apparel there were inserted cards containing their name and address, and explaining that should they stray, any person finding them will first give them a good meal and then bring them home.—Christian Guardian.

Do You Want the Earth?

The Earth is a new monthly illustrated journal, published by the Santa Fe. Tells the truth about the great Southwest and California—the truth is good enough. Frequent articles describing your part of the country. Contains letters written by farmers, stockmen and fruit raisers; men who have succeeded and who give the reasons why. Strong editorials and interesting miscellany. A very persuasive immigration helper.

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Of the periodic pain which many women experience with every month it makes the gentleness and kindness always associated with womanhood seem to be almost a miracle. While in general no woman rebels against what she regards as a natural necessity there is no woman who would not gladly be free from this recurring period of pain.

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Mrs. T. Dolan, of Madrid, Perkins Co., Nebr., writes: "I was cured of painful periods by the use of Dr. Pierce's Favorite Prescription, and his Compound Extract of Smart-Weed. I think Dr. Pierce's medicines the best in the world."

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The sluggish liver made active by the use of Dr. Pierce's Pleasant Pellets.

Prayer as a Working Force.

"Too busy to pray!" You might as well say, "Too busy to live." Prayer is not lost time. It is living itself. It is that without which no time is saved, but all time is lost. It conserves time, making it valuable and effective. Jesus prayed before he worked, and so got strength for his work; he prayed after he worked, and so made his labors effective and enduring. Like him, we would pray before we act and so get counsel and strength from God; and we should offer prayer after we act and get the blessing of God upon what we have done. Otherwise we shall labor in vain and shall fail. We should do this no matter how busy we are. We should do this because we are busy. Remember this: to pray is to live; not to pray is not to live, it is simply to exist.—Dr. David Gregg..

Two Ways.

How to kill a meeting:
Stay away from it.
Come late.
Take a back seat.
Take no part in it.
Say discouraging things about it.
Never pray for the leader.
Refuse to lead when asked to do so.

If you pray or speak at all, consume twice the time that belongs to you.

These are a few things in which many persons make large contributions toward killing prayer meetings.

People who help the prayer meeting:

The busy business man who regularly attends it; the people, young and old, who sit in the front seats; the gray-haired old saint who comes with a smiling face and always has something new to say of the love of Christ; the timid people who can only quote a passage of Scripture or utter a very brief testimony, but whose lives show that they really love Christ; the young people who testify promptly, utter short prayers, and sing sweetly.

No prayer meeting was ever killed by the prayers being too short.—Selected.

Only a Sojourner.

The next time you are in London, if you go along by Hyde Park yonder, look at the second house by the gate; it belongs to Lord Rothschild, who is, perhaps, the richest man in the world. He is a power in the world. Look at his house, look at the marble pillars in it, and at the cornice yonder; there, at the end of one of the cornices it is unfinished. He is an orthodox Jew; and every Jew's house, according to tradition, has some piece unfinished, to bear testimony that the occupier is but a pilgrim here; that he is looking, like Father Abraham, for the "city that hath foundations;" and there the unfinished cornice of the Jew says, beautiful as it is: "This is not my home; I am traveling to eternity." Soul, in your business leave the marble cornice unfinished. Let it be seen at your work that it is not all work; that though you are toiling day by day for the daily bread, yet you are traveling free to the eternal home. O, lay hold on Jesus; he has come to set you free! Arise, for thy light has come!—Christian Scotsman.

God's Love.

Every human being stands with all the wealth of the divine love concentrated on him. Standing on the top of the Chevoit Hills, a little son's hand closed in his, a father taught the measure of the measureless love of God. Pointing northward over Scotland, then southward over England, then eastward over the German ocean, then westward over hill and dale, and then sweeping his hand and his eye around the whole circling horizon, he said: "Johnny, my boy, God's love is as big as all that!" "Why, father," the boy cheerily replied, with sparkling eyes, "then we must be in the very middle of it!"

The world is made glad by sacrifice. There is no real giving but is sacrificial, a kind of sacrament, a devotion, by the dedication unto another of what we prize and could turn to account for ourselves and fain would keep fondly but that still more we have a heart to give it. But to give what, for ourselves, we need not and want not, is naught. "How can that leave a trace which has left no void?"—J. L. Blake.

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A pair of hands to use for himself and others, but never against others for himself.

A pair of feet to do errands of love and kindness and charity and business, but not to loiter in places of mischief or temptation or sin.

A pair of lips to keep pure and unpolluted, and to speak true, kind brave words.

A pair of ears to hear the music of birds and tree and rill and human voice; but not to give heed to what the serpent says, or to what dishonors God or his mother.

A pair of eyes to see the beautiful, the good, and the true God's finger prints in the flower and field and snowflake—but not to feast on unclean pictures or the blotches which Satan daubs and calls pleasure.

A mind to remember and reason and impart to others, but not to be turned into a chip basket or rubbish heap for the chaff and the rubbish and sweepings of the world's stale wit.

A soul as pure and spotless as a newfallen snowflake, to receive impressions of good and to develop faculties of powers and virtues which shall shape it day by day, as the artist's chisel shapes the stone, into the image and likeness of Jesus Christ.—Morning Guide.

The triumph of every great cause has been, at last analysis, built on the labors of those whom the great multitude hunted to the stake and to death.—Bishop Hurst.

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